idea, has been effected in Bolshevik Russia with a suddenness and ruthlessness peculiar to that regime, but also with a certain humanity for which credit is due to it: the Bolsheviks at least feel an obligation to provide manual work for the Jews who apply for it, and do not consider that Jews, because they are Jews, should be deprived of their livelihood without being given a chance of finding another. That the attempts to provide such chances have often been extremely ineffectual, and that very large numbers of Jews in Soviet Russia perished of misery and privations, is part of the gruesome post-War history of the Jews and of Russia.

In other East European countries the same is happening in a slower, but no less deadly, manner. The Jewish petty traders and artizans are being ruined by factories, large stores, co-operatives, etc., and individual Jewish enterprise by the economic activities of the State and of big syndicates; and all along such national organizations cut out the Jews from employment. The burden of unemployment is, by preference, thrown upon them, without a dole. The Jewish population is faced by hopeless pauperization. Emigration has stopped, one country after another having closed its gates; and, in absolute figures, the number of Jews in Eastern Europe is still on the increase. What is to become of them?

In 1932 the problem of Polish Jewry, and also

of those of Roumania and Lithuania, seemed the most burning problem; and when the first impact of the Nazi outburst has passed, it will probably once more appear to us in that light. But shall we still see it witji the same eyes as in 1932? At that time it seemed to us that our foremost endeavour should be directed towards fighting the *"Luftmensch"*—this untranslatable term describes men without solid ground under their feet, without training or profession, without capital or regular employment, living in the air, and, it would almost seem, on air. For a long time past, their number has been appallingly high in the overcrowded